Truth Exalted,

And the

PEACEABLE FELLOWSHIP and EXERCISE Thereof

VINDICATED

Againſt the Abuſive *Clamours* of a Dividing Falſe *SPIRIT.*

Given forth in Anſwer to a Printed Paper Subſcribed, *Edward Nightingale, Tho. Denniſon, John Winnard, John Cox,* called *An Account of their Offers in the Quarterly Meetings at* York, *for the accommodating of the Differences that were amongſt Friends, being* (ſay they) *three diſtinct Papers given in for Peace, at three ſeveral Meetings.*

Wherein it's clearly Demonſtrated, that the aforeſaid perſons have been the Authors thereof, through the Oppoſition they have made againſt the Goſpel care, and Practices uſed amongſt Gods People in the Church of Chriſt.

Herein alſo is ſhewed what Chriſtian care and endeavours have been uſed touching them, before they excluded themſelves, and their Separate Meeting ſet up.

Recommended to Gods witneſs in the aforeſaid Subſcribers, and to the Conſideration of all ſober People where this may come.

Hereunto is alſo added, by way of Anſwer, ſome Obſervations made upon another Printed Paper, given forth by *John Cox*, called, *An Epiſtle to all the Lords People* (feignedly pretended to be) *ſent as a Salutation of Love and Peace.*

He hath put forth his hand againſt ſuch as be at peace with him: he hath broken his Covenant: the words of his mouth were ſmoother then Butter, yet war was in his heart: His words were ſofter then Oyle, yet were they drawn ſwords. Pſal. 55. 20. 21.

Printed in the Year, 1685.

The Preface to the Reader.

WEre it not for the ſake of that peaceable Truth (more then any perſonal Intereſt or concern) which we have believed in; and the Teſtimony and Fellowſhip whereof, is comfortable to us which in a good Conſcience to God we ſtand to maintain; We ſhould not have appeared on this wiſe, in that the Occaſion that's given us hereunto (divulged by them) is not pleaſing to us, but our grief, and the perſons with whom we have to do, being our near Acquaintance, our former Familiars: and with ſome of whom have we taken ſweet Counſel together, and have been concerned in the Worſhip of our God in Company, whoſe weakneſs and ſhame we ſhould have been loath to divulge, if they had not given the cauſe.

And had not the Teſtimony of Truth; our Exerciſe in a Goſpel care, and our comfortable fellowſhip therein, been abuſively ſtruck at, to the preſent diſadvantage thereof; and the reproach of Gods People, and were it not, that by their Printed Papers (ſent abroad up and down the Nation) it's publickly divulged that there hath been a difference betwixt them, and Friends in the City and County of York from whom they have withdrawn, and with a few more of their Adherents, have ſet up a Private Separated Meeting amongſt themſelves, and that they have rendered the aforementioned Quarterly Meeting to be the Occaſion thereof, we ſhould have been ſilent at this time, and not thus publickly have appeared.

And we are perſwaded that all judicious ſober People, where this may come, will confeſs, that we have juſt occaſion given us, and will be apt to vindicate our Caſe, and neceſſary Concern; if we give account (and that to publick view alſo as they have done) of ſome of the late works of ſtrife, which hath been brought forth by the ſaid Perſons, and ſome few of party with them, in our publick Meetings; plainly ſhewing that the difference made mention of, hath been totally occaſioned by them, through the oppoſition they have appeared in theſe late Years againſt the innocent care of Gods people in the Churches of Chriſt, and the Order and Practices uſed therein: And through the diſorderly work that they made in the particular Meeting of Friends in the City, before they totally left Friends Meetings.

And that Friends integrity to God, their love to the Ancient Peaceable Truth, and regard to the Fellowſhip thereof, and the Churches peace may be more fully manifeſted.

We give an account of the Chriſtian Care and Endeavours that have been uſed touching them, before they ſeparated, as alſo the tender treating they have met with from many Brethren, both in private and publick, which they ſtill deſtitled, and turned their backs upon, before the Teſtimony of Truth according to Goſpel Order was given forth againſt them, plainly ſhewing that the pretended Offers for Peace and Reconcilement they ſpeak of, are but empty Flouriſhes, great

Hy-

Hypocriſie, and feignedneſs, whileſt their works have ſhewen the contrary.

We have herein alſo inſerted the Six Particulars, *which in their Printed Paper they ſpeak of (but tells not what they are and which they ſay they have given in as Reaſons of their Diſunion with us , and of the Separation they are gone into.*

We have alſo inſerted an Abſtract of the Anſwer thereunto ſent them in Manuſcript divers Months before their Printed Paper came forth.

And we hope , when the State of the Caſe is truly repreſented betwixt us and them, whereſoever their Printed Papers have or may come, and the opportunity hereby is met with, to underſtand the matter aright ,and to give their judgement thereupon , that as we are juſtified in the ſight of God, and our own Conſciences in this our Concern , and approved amongſt Gods faithful People herein. None that fears the Lord and loves Righteouſneſs will be offended therewith, Nor that any through the occaſion hereof, will ſpeak evil of the Principle we have teſtified to, nor of that peaceable holy way, that the upright to God walks in ; though by reaſon of a diſſenting wrong Spirit , it hath fallen out on this wiſe to our grief. Yet it is none other thing then ſuch as hath happened to ſome in Generations paſt ,that had formerly known the Lord ,and had ſeen wonderful things wrought by him according to Scripture Record, as Corah *and his Company of the Princes of the People rebelled againſt the Lord, and periſhed in the gainſaying, and one of the twelve choſen by Chriſt Jeſus & did once partake of the Miniſtery with the other Diſciples, betrayed his Lord and Maſter into the hands of Sinners ; and amongſt the many exerciſes and perils, which the good Apoſtle met withal, for the Teſtimony he bore, and for the care he had upon him in the Churches of Chriſt in his day of which he makes mention,* 2 Cor. 11. 26. *ſaith on this wiſe,* And perils by falſe Brethren. *And he alſo ſpoke of ſome, that touching the Faith had made Shipwrack, and the good Conſcience had put away, whom ſaid he,* I have delivered to Satan, that they may learn not to Blaſpheme.

God he knows, We have no deſign herein , but to clear the Truth , and to take off the Aſperſions caſt upon Gods People by a wrong Spirit, and to Vindicate the fellowſhip of the Spirit of Chriſt Jeſus, wherein Gods People are made one, in the Life and Practice of Truth to Gods praiſe, and their comfort, which is precious to them, as alſo to remove the Stumbling-blocks, that a falſe Spirit hath caſt in the way of the Simple and tender to God , under the covert of Offers of Peace and Salutation of Love, whileſt their Works ſhews the contrary, and that the Lambs of God may be preſerved from the Wolves in the Sheeps Cloathing, in their peaceable habitation, and Fold of reſt, where the Flocks of God lyes down in ſafety. And that the Effects hereof may be ſuch is our hearts deſire to God, In whom is Salvation and Peace for ever.

Iſaac Lindley. John Blaykling. Tho: Waite. Henry Bayley.
John Taylor. Robert Lodge. John Todd. John Leake.

TRUTH EXALTED,

And the peaceable *Fellowſhip* and *Exerciſe* thereof Vindicated againſt the abuſive *Clamours* of a Dividing falſe *Spirit*, &c.

John Cox. Edward Nightingale. Thomas Denniſon. John Winnard.

YOur Printed Paper, which you call, *An Account of ſome Offers at the Quarterly Meetings in* York, *for Accomodating the Differences*, &c. coming to our hands, cauſeth us to admire to ſee your Confidence therein, as alſo the diſregard you have to your own repute any way.

Was not the oppoſition you have appeared in, from time to time theſe divers years, to that *Goſpel Care* and *Order* of the *Church of Chriſt*, which God hath wrought his People into, enough for you to demonſtrate your departure from your firſt love, and regard to the Churches Peace, wherein your Striſe aroſe, and the *Separate Meeting* was ſet up among you. And do you think you have not ſufficiently thereby given occaſion, to be marked as ſuch as cauſe Diviſions for all to beware of? But you muſt appear in Print with your Reflections on the *Church of God*, and unjuſtly rendering thoſe you are ſeparated from, to be the Occaſion of the Diſunion and Separation you are gone into.

You have publiſhed in Print, that you diſlike ſome Orders and Practices brought in amongſt *Friends* of late years, which you ſay are contrary to their Primitive Practice, and the *Holy Scriptures*; as (you ſay) you offered in the *Six Particulars*, &c.

But why do you not alſo publiſh in Print (as in all reaſon you ought to have done) what thoſe Orders and Practices are which you diſlike and have no Unity with, and complains of. And why do you not more ingeniouſly in your Printing expreſs thoſe *Six Particulars* (which you ſay you have offered to prove your aforeſaid Aſſertion) together with the *Anſwer* given

given you in Manuscript to all and every one thereof distinctly? Wherein all those Directions, Rules and Practices commended to the Churches, and used amongst the Faithful at this day, which you seem to stumble at, are Vindicated, as consistant with Apostolical Care and Counsel and the Primitive practices of the Churches of Christ, according to *Scripture Record*; and wherein also your Dislike thereof, and Opposition is fully detected.

And no Reply is yet by you made that we know of, either to disprove what we Vindicated therein, and do Practise in the Power of God, and Unity of faithful Brethren every where: or to prove by Scripture precept, or Prohibition; or the practice of Gods faithful people in any Age unto this day, what you have barely asserted touching those Orders and Practises brought in amongst us, which you say you have disunity with.

Your Printed Paper you call *An Account of your Offers for peace to the Quarterly Meetings*, &c.

Yet contrary wise, there is contained therein Matter of high charge, Accusation and Smiting our Quarterly Meeting, and the Church of Christ in general.

First, You propose (under pretence for Peace,) *That all Gods people may be left free to the Lord.*

Secondly, *That the things in Controversie about Orders amongst Friends may be left to that of God in the Consciences of his Illuminated People, and not to Impose them*, &c. *Beyond convincement or freedom therein, manifest in the Light of Christ Jesus in the hearts of true Believers*, &c.

Thirdly, *That all Gods People ought to be left in all Matters of Faith and Discipline (so far as Discipline becomes matter of Faith) to the manifestation of Gods Spirit in their hearts to act and speak therein as they shall be thereby instructed and perswaded, and not otherwise.*

This is the Substance of your Propositions reiterated under divers Terms.

In Answer, We say your Propositions unjustly suggests or implyes, that our Quarterly Meeting of Friends in *York*, do hold, maintain and practise some Position or Doctrine, contrary to what you have here proposed (and thereby hath occasioned Controversie as you say) or else what need were there for such a proposition for uniting, &c.

But we do in good Conscience testifie, that herein you have wronged, and unjustly represented our Quarterly Meeting, Implying as if that Meeting allowed not the Consciences of Gods People to be left free to him; or as if we did impose or press Orders or things upon Gods Illuminated People, beyond convincement or freedom in the Light of Christ Jesus in their hearts, as if our said Meeting would not leave Gods People free in Matters of Faith and Discipline to the Manifestation of Gods Spirit in their own Hearts to act therein, as thereby instructed and perswaded.

All which as it is suggested against our said Meeting, is very unjust, abu-

sive

ſive and falſe. And it is great Impoſition and Uſurpation in you to call us in Print to retract, and call in that Private Judgement, as you unjuſtly call it, being the Judgement of the Quarterly Meeting againſt you (Subſcribed in the publick Meeting by above 70 perſons) for the abuſive diſorderly work you had appeared in amongſt Friends, in divers Meetings, and for the Separations you were gone into, and a Separate Meeting ſet up.

And your alledging that it's Subſcribed by ſeveral that are diſſatisfied with an Order made about Marriage, is frivolous, and abſurd to plead: in that you neither tell the Reader what that Judgement is, that's againſt you, nor on what occaſion it was given forth, nor what that Order is you ſpeak of.

But to what you propoſe, and the conſequence thereof, we poſitively declare that we have no ſuch diſtruſt of the Lord, or of his Light and Spirit in his peoples hearts, as you ſuggeſt: for the Lord is ſufficient (according to his promiſe, and doth perform, and hath made many thouſands witneſſes thereof) to lead his people into all Truth and Unity therein; both in Doctrine and Practice to be of one heart and mind, one Judgement and one Accord, as teſtified in the Scriptures of Truth, and experienced amongſt Gods faithful people at this day.

And for all Gods Illuminated people to be left free to him, his Light and Spirit in their own hearts to guide and order them; both in Conſcience, Faith and Practice, Doctrine and Diſcipline, we have always believed, owned and aſſented to, as it hath been (and is) always by us aſſented; and it doth not beſpeak you to be in the true Love, and under the guidance of Gods Spirit, or in the unity thereof, thus to reflect on our Quarterly Meeting at this time a day, and to ſmite and charge as you have done: but doth very clearly render you to be ſuch as are gone from your firſt Love, and are not under the guidance of that Spirit, and power of God; that the Lords Illuminated people yields Subjection to, and whoſe fellowſhip ſtandeth therein.

You complain in your Papers, of Impoſition and Orders, but we have more reaſon (as we ſhall plainly hereafter demonſtrate) to complain of your oppoſition, and the diſorder you have appeared in amongſt Friends in their Meetings; and of your dealing thus unchriſtianly with us, thus openly to defame our Meeting in Print, and your ſo highly pretending a deſire for Reconciliation, Love and Unity, is but a meer empty Flouriſh, whileſt you ſo ambitiouſly accuſe and charge in Print, which ſhews the contrary.

You complain in your Printed Papers of ſome Orders brought into the Churches, which are contrary to their Primitive Practice, and the Holy Scriptures, but ſhews not what thoſe Orders are, ſo that the Reader hath but your bare charge and *ſay ſo*, wherein you groſly impoſe the credit of your bare Affirmation without any Proof; and we preſume when you undertak

dertake that Task (which you are yet to begin with) you will never be able to prove ſuch Orders introduced and maintained amongſt Friends, as are contrary to their Primitive Practice, and contrary to the Holy Scriptures, as you preſume to aſſert.

For we ſay, that we know none amongſt us, but what are agreeable with the Holy Scriptures, in one or other juſt and lawful ſence, in relation to the ſervice and good end thereof (if not in all Circumſtances directly ſpecified) yea agreeable to certain general Precepts, and Apoſtolical Doctrine, and Godly and Chriſtian Practices of the Primitive Churches of Chriſt, as alſo conſiſtant with our former Practices, and with the ſence and judgement of the Churches of Chriſt, throughout the Nation at this day. The practice whereof is owned of the Lord, and honoured with his Power and Bleſſings, to the furtherance of the Glory of the Goſpel day, and refreſhing the hearts of the faithful to God, who loves Righteouſneſs, and Truths praiſe.

You had better have ſhown to people where your Printed Papers ſhall come, what thoſe contrary Orders and Practices are, and what Scriptures they are contrary to, theſe things you ſhould have ſtated in particular: and not to make ſuch empty Flouriſhes, and general Clamours in Print againſt Friends, whileſt thus under general Reflections, and Calumnies you leave things in the dark, which truly tender Chriſtians would be aſhamed to do, or will in the leaſt own.

But ſeeing it is ſo, that you have appeared thus in Print with your Clamours and general Charges againſt our Quarterly Meeting, and the Church of God in general, and that your Printed Papers are ſent abroad into many parts of the Nation. And yet not any particular thing have you inſerted therein, that you have againſt us; and thereby all are left in the Dark, where your Papers may come, and no way capable to have a right underſtanding in order to giving Judgement upon the caſe betwixt you and them you clamour againſt, otherwiſe then to ſee that there is a difference betwixt Friends and you, and that by you we are rendered to be the Occaſion thereof.

Which to clear, and that all Jealouſie may be removed out of the minds of ſuch as deſires ſatisfaction therein. We find it our Duty in the Lord, which we owe to him, to demonſtrate alſo to publick view ſome part of the work of ſtriſe you have of late appeared in amongſt Gods People, and the Occaſion whereupon you firſt begun to manifeſt in our Publick Meetings your diſlike of that Goſpel care, and order therein, which the Churches of Chriſt are in the practice of, and your diſregard to the Unity of Brethren, which was once precious to ſome of you; as alſo upon what occaſion you left Friends Publick Meetings, and excluded your ſelves, and ſet up your ſeparate Meeting, the very Standard of Strife, unbecomeing the Family of God and your firſt Love. And if our Exerciſe herein (which its plain you

have

have been the occaſion of, further tend to manifeſt your Spirit, to your reproach you may blame your ſelves for it, we have not ſought occcaſion, nor have we deſired the ſame.

And ſeeing that in your Printed Paper you ſpeak of an *Order touching Marriage, after death of former wife or husband*, which you ſay, you are diſſatisfied with (which is one of your Six Particulars given in, as reaſons of your diſunion and ſeparation from us) and yet doth not tell the World, or any that may ſee your Paper, what that Order is; and ſo leaves your Charge upon the Meeting without bottom, none knowing by any words of yours, what the extent thereof may be. And ſeeing that your diſturbance and oppoſition firſt broke forth in our publick Meetings touching the matter of the aforeſaid Agreement, or Order amongſt Friends. We judge it very proper in the firſt place to ſpeak touching the ſame, That is to ſay.

On the occaſion of ſome profeſſing truth, undertaking to concern themſelves about Marriage in a ſhort time after death of former Wife or Husband, to the reproach of Truth, and the grief of the faithful to God, as a thing below the Moderation, the Chaſtity and Dominion of the Truth we have received and believed in; nor doth it anſwer that ſweet ſavour, which in righteouſneſs Gods people ſhould ſend forth in Converſation and Life amongſt all. And on the occaſion whereof Friends had ſuffered in their repute in divers places.

After the Monthly Meetings orderly dealing with ſuch, it became the concern of the Quarterly Meeting (preſented to the Friends thereof, by the conſent and agreement of the Monthly Meeting, to which ſome of the ſaid perſons did belong) who were deſired to conſider thereof, and to give their ſence touching the ſame; which being done in the fear of God, in a regard to Truth and its praiſe. It was agreed upon amongſt Friends, *That to forbear Marriage after the death of former wife or husband twelve Months at the leaſt was time little enough.*

And it was further agreed upon in the ſaid Meeting, that the ſame ſhould be Recorded, (fully demonſtrating Friends diſſatisfaction, if any ſhould deſire or ſeem to attempt the contrary,) with a Caution alſo to Friends every where throughout the County, not to incourage in any, any other inclination, or attempt, and a Paper being drawn accordingly; it was agreed that the ſame ſhould be ſent to the ſeveral Monthly Meetings of Friends throughout the County; which being done it was acceptably received and cloſed with. And Friends were generally glad of it, and refreſhed thereby, becauſe the Truth had ſuffered in divers places through the forward attempts of divers in that caſe; little diſlike thereof in any that we heard of appeared, or oppoſition thereunto was made, for much of the time of two years, but all was quiet and our Meetings coole and ſtill; untill the aforeſaid *John Cox* (the great fomenter of the ſtrife, which he with others hath wrought themſelves into) on the occaſion of *John Hall* of the City of *York*,

his purpoſe to Marry within the aforeſaid time made mention of, cauſed a Paper to be brought in amongſt Friends into our Quarterly Meeting, in an abſolute judgement upon the aforeſaid Agreement, and Order of the Meeting in that caſe: which being diſorderly brought in without the Aſſent of the Monthly Meeting he belonged to, was not (according to former order, and practice of Friends) to be publickly read, but firſt more privately conſidered upon by ſome choſen for that end, that ſo no publick ſtrife might appear in the Meeting through the oppoſition of any, againſt the Agreement and Practice of Friends; yet notwithſtanding the ſaid *John Cox*, in a boiſterous kind of an uncomely manner, read the ſame whether Friends would or no; whoſe extravagant diſorderly work therein being diſowned by the Meeting, and his Paper alſo; Friends vindicating the former Order given forth, Recorded, and by a joint Agreement ſent abroad amongſt Friends, *John Cox* was deſired to be quiet, and not occaſion ſuch exerciſe of grief and trouble in the Meeting as he attempted to make.

But for all that he knows, that ſo little regard had he (with ſome few others concerned with him in the oppoſite Work) to Truths ſweet ſavour, and the tender Agreement made by Friends for the ſake thereof in the wiſdom of God, and in their care for the honour of Truth; and ſo little matter'd he, nor the reſt of you concerned with him, the Unity of Friends and the Churches peace, that he obſtinately ſtood to Vindicate his ſaid Paper, and the judgement he had placed upon the Quarterly Meeting; and in an oppoſite Spirit hath it been often urged by you, and by others of party with you, in our open Meetings, *That you would have no reſtraint or limit, as to time*, put in that caſe, *but all ſhould have liberty allowed them to Marry again after death of former Wife or Husband when they pleaſed, though within a Week or a Month*, as your words did fully imply.

And whether Friends would give conſent or no, was the aforeſaid Marriage of *John Hall* (your late great Conſeller in your Concerns of this ſort) accompliſhed ſeveral Months within the time made mention of for forbearance, and that alſo without bringing it twice before Friends Monthly Meeting according to Order and Practice amongſt Friends for clearneſs ſake, yea without his coming with it orderly at all, vindicated, owned, and ſtood by by you, encouragers thereof.

And whether you with ſuch a Spirit as this, are either fit to propoſe, or can be real in your Offers for peace, love, and unity, as in your Printed Paper you pretend (though with grievous ſmitings upon the Church of God) we deſire you may conſider, and do leave it to the honeſt and upright to God, to judge.

We ask you, how many of you have ſaid, That if ever you had occaſion, ye would Marry within the ſaid time (by the Meeting agreed upon for Friends to forbear) and that it ſhould be done on purpoſe to break the

neck

neck of the aforesaid order; which doings becomes not men of your supposed parts, and pretended care for Truth, and which sober people do condemn.

And we testifie that the liberty you would allow is absurd in Nature, infamous amongst men, below modesty, below that Christian respect and nearness, that the Relation of former Marriages works the clean and chast into, a thing unbecoming common Civility and the practice of sober people: Yea to Marry again within twelve Months was disallowed and punishable by the Laws of Christian Princes, and by the Law of Heathen Princes there was to be ten Months time for forbearance in this case (see the *Mirrour of Justice*) Contradictory also is your proposal in this matter to the counsel and advice of the Apostle to the Primitive Churches of Christ; who said, *whatever things are honest, whatever things are comely, and of good report: if there be any Vertue, if there be any praise, think of these things.*

But saith *John Cox*, and them of Party with him, *what Friends have a mind to do, or when they please, let them Marry again, if at two Weeks or Months end*, as your words and work of Strife implyes; for said you, *we will have no limit at all, but we will be left to our Christian Liberty*, as you often expressed your selves in and about this case.

It's true divers Objections were made by some of Party with you, against the aforesaid Agreement touching Latter Marriage, *to wit, peradventure*, say you, *some may be moved to marry within less time, others peradventure cannot contain themselves so long, and if they commit folly in the mean time, who must have the blame; others by so long forbearance may come to miss a good fortune*, as some of Party with you said, or words to that purpose, and such frivolous absurd, unchristian allegations have you used, as it's almost a shame to mention in this Gospel day: And therefore, when it was asked some of you, would you not allow a limit for a Week or a Fortnights time? *No* said you, *we will have no limit at all.*

All which objections for the satisfying of the simple amongst you (whom you have betrayed) are fully answered in our Manuscript, which we will not trouble the Reader with, and the rather because any honest sober people do abhor that which you have made such Quarrelling about.

Are not these Passages and Practices of yours, if no more were said, sufficient to Convince all sober people, that you are not men for love, unity and peace in the Church of God? unless you would have friends love and fellowship to stand in the Flesh, and not in Spirit that mortifies the deeds of the flesh.

And it is plain that, that Spirit that cryes for liberty in such cases as these, and covets thereafter is the servant of Bondage, and those that are of it slaves to their own wills, their inordinate affections, and the lusts thereof, without regard to Truth, or the sweet savour thereof.

The contention that hath been made by you and them of your Spirit

about the matter of the aforeſaid Agreement touching Latter Marriage (*John Cox* having ſet the wheels agoing) it would be too tedious a work here to Inſert. Oh! what exerciſe and grief to Gods tender people, hath been occaſioned in divers publick Meetings of Friends by a few of you; we mean of them of your Spirit and Party, and how turbulent two or three of you have been againſt the reſt of the whole Meeting from time to time, in oppoſition to the aforeſaid Order, and Agreement of Friends.

To the allaying whereof, and that other weighty Matters under the Meetings concern might not be obſtructed through your ſtrife, it was propoſed by ſome of the Faithful in the Meeting, that were lovers of Peace, that the Matter you were in ſuch a heat about, ſhould be referred to the hearing, and judgement of Friends in the Yearly Meeting, which was once by you yielded to; and the ſame was recorded by the Meetings Agreement. And yet afterwards upon a ſeeming ſatisfaction amongſt you touching the ſame, that reference at your requeſt was ſuſpended, Friends hoping that the matter would fall amongſt you, as to any more Diſturbance, and that we ſhould have no more of that work.

Yet notwithſtanding, through the reſtleſneſs of that Spirit that had entered amongſt you, that loves not the Churches peace, nor the unity thereof, whatever it may pretend to. The old diſſatisfaction appeared again amongſt you, & the ſtrife aroſe, managed by the ſame Spirit, encouraged by you to the diſturbance of Friends in divers Meetings, and to make oppoſition to the aforeſaid order you ſeemed reſolved, urging to have it Raced out of Friends Book, and that all might be left to their own freedom without limit as to time, in that caſe, but nevertheleſs with a free conſent and unity, Friends in our Meetings approved thereof, and being well ſatisfied with the tender care that was upon Friends hearts for Truths praiſe, and the Lords preſence being with us in our Exerciſe and Teſtimony herein; your work of oppoſition was diſowned, and your ſtrife ſtood over in the Lambs peaceable Spirit, which the bleſſings of God attends.

And *John Cox*, thou may remember, that two of us came to thy houſe (we mean of ſuch of us as your Spirit ſtrove againſt) when other three beſides thy ſelf of the ſtrongeſt amongſt you was there: And in a condeſcending quiet Spirit (at the requeſt of many Brethren, that if poſſible you might be preſerved from ruine, which you were in danger of, through the ſtrife you were in) we propoſed to you the renewing of the former reference to the yearly Meeting about the matter in debate according to our firſt agreement. But you totally refuſed the ſame, and nothing would then ſerve you, but taking it out of the Book, as one of you then moved.

John Cox, *Edward Nightingale*, and *Tho. Denniſon* you know in your own hearts, that the Relation we have here given touching the matter inſerted, is nakedly truth concerning you, ſo far as you are herein charged as the

Actors

Actors thereof, or it hath been your concern; and as to any part thereof, wherein others (though of the ſame Spirit with you) have been more particularly ſometimes in the acting part of the contention, trouble and grief occaſioned by you, and them in our Meetings, is not only true, and ſincerely related; But is far ſhort of what might be ſaid touching the ſame; concerning which we can produce, if need were, ſufficient witneſs as to any matter that you in any colourableneſs can deny.

We admire at your Printing and giving us cauſe to reply, which we deſire (more eſpecially for ſome of your ſakes who have been influenced by others) we had not met with.

But ſeeing it muſt be thus, and cannot now be avoided with repute to truth, and the clearing of Friends, you have rendered in Print to be the occaſion of the ſtrife you have appeared in, and to give all that may take notice hereof, occaſion to judge whether your offers for peace be real, or under a feigned pretence only, whileſt your Actions have ſhewen the contrary.

We proceed further to remind you; that after all the aforementioned work of ſtrife againſt the Churches care, and concern to the letting looſe of a libertine wrong Spirit, as alſo the diſturbance ſome of you appeared in at divers more particular Meetings in *York*, reflecting upon the Care, and Goſpel Order uſed and Practiſed amongſt Friends, charging them with the bringing in of mens Preſcriptions, Ceremonies, noval Orders of mens frameing, not agreeable with the Scriptures, and our Primitive practice (but never proved any thing) nay you ſticked not to charge Friends with the bringing in the Apoſtacy again, with ſuch Clamours and general Reflections, (unproved) as its a ſhame to mention.

All which (as it hath appeared was not ſufficient to ſattsfie *John Cox* as to matter of conrention and ſtrife amongſt Gods people, which he ſeemed to luſt after: For you may remember what adoe he and you made in and about the firſt day of the Weeks Meetings in the City; which for many years had been conſtantly kept in the publick Meeting Place; One in the aforenoon, and another in the after, which for the conveniency of Servants and the younger ſort of People, (who upon ſeveral accounts could not ſo well attend, or have the benefit of any Meeting, if it had been in the middle of the day) hath been the Practice of Friends in ſeveral of the Cities and great Towns in the Nation where the Lord hath raiſed up a people to teſtifie to the truth.

It is a ſhame, to know what diſorder, and confuſion you run your ſelves into, making your doings ridiculous amongſt ſober people, about an attempt to bring the two ſettled Meetings (in the Unity of Friends) into one Meeting again, as ſufficient for your caſeful minds.

You cannot have forgot (we are ſure the upright to God do remember

with

grief, being the beginning of freſh contentious work you deſigned to make) that ſeveral of you one day (when divers ancient Friends were abſent) having not acquainted Friends of the Meeting with the deſign you had in your minds, came into the Meeting with thoſe of your Families with you, a little before the time that the aforenoon Meeting was uſually broke up, and ſoon after *John Cox* begun to ſpeak, continuing all or moſt of the time that Friends were wont to withdraw betwixt the Meetings, which was diſorder as well as ſurprize to the honeſt hearted there: and yet that no knowledge might go abroad of a jumble amongſt Friends, the moſt part of Friends ſtayed, and did not at that time withdraw, not knowing whether it was deſignedly done by you, or occaſionally, only through *John Cox's* Preaching; and the Meeting continued till that the hour after the afternoons Meeting was wont to begin, and then brake up by ſome of your meanes: Some in that deſign was ſpoken to, and asked what was meant thereby, but little anſwer was given them; and ſo the moſt part looking upon it to be but accidental, and not on purpoſe, were quiet, and bore it till further proof was given.

The like courſe of coming late in the aforenoon, diverſe of you took the next Firſt Day after, and continued ſitting as you did the other day before. Some others alſo, whom you had influenced, ſitting with you, and others withdrawing, as the former conſtant manner had been. But this you ſaw would not do, to bring on your deſign of one Meeting, as you aimed at, becauſe all would not ſit with you, nor meet as you would have met.

Then you caſt about to further and perfect your work another way (that is to ſay) you would meet when Friends meet in the Morning, and not withdraw as Friends uſed to do, but you would ſit betwixt the Meetings, and through the afternoon Meeting alſo, thinking that under that pretence of zeal for long Meetings, *&c.* you would the ſooner get in upon Friends to ſit with you, and having once gain'd that point, then by degrees to take your time of coming together, and parting aſſunder, as you might afterwards bring the matter about. For there is none almoſt ſo weak as to think that you could be ſincere in your pretence of ſitting ſix or ſeven hours together, that coveted ſo much for one Meeting inſtead of two, and rarely that any of you came to the 5*th.* Day of the Weeks Meeting.

And for two or three firſt dayes, in this Confuſion were you acted, till thoſe ancient Friends before abſent as aforeſaid coming home, and your deſign clearly manifeſted, and ſtood to by you; one Friend about the time of the breaking up of the aforenoon Meeting) according to former Practice) ſtood up, and deſired Friends not to make any publick jumble or diſorder about the altering of the Meetings but if any was diſſatisfied with the two Meetings on a day, let there be a Meeting of Friends to conſider thereof,

that

that what as was done might be done in the Unity, and no occasion might be given to the world to reproach Friends by the contrary.

John Cox may remember how one took him by the hand, and desired him to withdraw, but he would take no notice thereof, and although upon that reasonable and truth-like Motion, a great part of the Meeting withdrew; yet you with your families and some few more continued sitting which doth not demonstrate a mind inclined to (or desirous of) love, and unity as pretended in your Printed Paper, or that you in your Offers, for accommodating of the difference were sincere, whilst such jumbling contentious work is vindicated and stood by amongst you, and reflections frequently cast upon Friends, and their peaceable exercises besides.

But to go on, a Meeting being greatly desired and sought for by the faithful in the City and Countrey (that loves *Sions* peace, and the prosperity thereof) about the matter of your design of reducing two Meetings into one, at last it was got (and yet with much ado on your part) and some Countrey Friends that were Prisoners were there: All probable endeavours were used to perswade you to forbear your striving on that wise, and to give up your selves to the Observance of the two Meetings settled in the Unity, and with the consent of the Meeting, and with the satisfaction of divers Country Friends, Elders and Ministers of the Truth, and had been comfortably enjoyed for many years, but nothing would perswade you, *John Cox* alledging in a heat that he was moved to sit betwixt the Meetings, and he would sit if none else sate with him, and so ended that Meeting to the grief of the faithful to God.

You know what endeavours was used by many Friends in Particular with you, what advice the Prisoners in the Castle (being then many) gave you in writing, under the hands of many who Subscribed the same, disowning the jumble and strife you had made, and your attempt to bring the two Meetings into one, desiring you to be quiet and prize the Churches peace, and Unity of Friends, more then you seemed to do, but all was sleighted by you: though your design yet failed you, in every undertaking therein, through Gods Power, who is stronger then men, or the devices that man can make.

Which you observing, *John Cox* (forgetting or at least taking no notice of his asserting that he was moved to sit, and would sit if none sat with him) with others in this contentious work, concluded that they would meet in the aforenoon, when Friends met, and part when other Friends parted, and as to the afternoon Meeting all should be left to freedom whether they would meet or no; which practice held but a very little while with you, and during which, that which satisfied you as to Meetings in the publick Meeting place was about two hours and an half on a day, instead of six or seven, which *John Cox* seemed a little before resolved in, and pretended a

motion

motion for it alſo: See what confuſion is here which you are ſurprized with, and which is worſe will not ſee it, or at leaſt not confeſs and condemn the ſame.

But to go on, what was the next courſe you took, let it be known as publickly as your falſe pretences for love and Unity are ſpread abroad, that in a little time after, under a reſolve as appears to break off from Friends, and from the ancient fellowſhip of Truth and Practice therein, in a time of Friends Exerciſe and great ſufferings for the Teſtimony of our publick Meetings, and in a time when there were above 200 Priſoners for the teſtimony of Truth, belonging to the City, and Caſtle of *York*; you totally forſook the Aſſemblies of Friends in the publick Meeting place, and betook your ſelves into a private ſeparate Meeting in your own houſes, letting fall the Standard of your Nobility in the Truth, and the publick Teſtimony thereof, to the incurring the diſpleaſure of Almighty God, your own ſhame, and giving an occaſion of rejoicing to the World, whileſt your ancient Friends, who forgets not your firſt love, and the fellowſhip which hath been enjoyed with ſome of you, laments, and deſires your repentance to amendment of life, that the Lord may forgive you.

After all thoſe offences committed by you againſt the Lord his Truth and People: Friends neglected not their duty concerning you, and thoſe gone off with you, but with an healing Spirit uſed their Endeavours to perſwade you to break up your ſeparate Meeting; in the ſorrow that the Lord works the Submiſſive into, and to return to your firſt love again, and fellowſhip therein.

You were treated on this wiſe by divers Friends of the City Meeting who dealt with you; divers Priſoners and other Countrey Friends were concerned on your accounts for your return again, and cleared their Conſciences to you; ſeveral travelling Friends came to viſit you, in a Teſtimony againſt your Separation, and ſeparate Meeting: The monthly Meeting dealt with you in Teſtimony, Caution and Advice, and ſent you a tender Paper, but you ſtill deſpiſed and kickt againſt all, with ſcurrilous reflecting, abuſive replies, which may be produced if occaſion doth require.

Your condition and ſtate by the monthly Meeting you belonged to, was at laſt brought to the Quarterly Meeting in order to dealing with you in the wiſdom and power of God as the Friends thereof ſaw meet; That meeting was not haſty in giving judgement upon you, when your caſe was fairly ſtated, together with the Orderly Proceedings of Friends in particular, and of the monthly *Meeting* concerning you; and although your ſtate of Separation and ſeparate *Meeting* was clear for the judgement of Truth, as the Sun at Noon-day; Yet the Quarterly *Meeting* propoſed that ſome might go to you, in the Lords power and Spirit of Chriſt Jeſus to ſignifie their diſunion with your Separation and ſeparate *Meeting*, and to deſire you to judge and

condemn the ſame, and break it up, that if poſſible the Lord might have mercy, and you might be reſtored unto him again, and into fellowſhip with his people, and accordingly ſome came and laboured to get you together (*viz.* the Subſcribers of this Printed Paper, as the great occaſioners of the diſturbance that hath been made, and of the Separation, but you refuſed to take any notice of their deſire to have you together, neither could you be got to it, but Friends were glad to open themſelves to you in particular as they met with you.

But after all their care uſed towards you, this Relation was brought into the *Meeting*, that you ſleighted their advice, you would not judge your ſeparate *Meeting*, nor acknowledge your ſelves guilty of any Crime whatſoever touching the matter of your ſtrife, and the diſturbance you had made in Friends *Meetings*, or in your Separation, and ſeparate *Meeting*, but ſome of you ſtanding to Vindicate all you had done touching that matter, reflecting upon and judging Friends and the *Meeting*: *John Cox* charging Friends to be gone into the Apoſtacy and the like.

And you may remember alſo, that the next morning ſome Friends came to you again in the love of God to perſwade you to ſubmit your ſelves to the truth, and to judge your departure from it, and from the fellowſhip of Friends, that there might be no further proceedings in the Teſtimony and Order of Truth againſt you: yet nothing would enter you, but hardneſs continued without any ſatisfaction given by you.

Whereupon, it was agreed by the *Meeting* for the clearing of the Truth, and the Church of Chriſt and Friends fellowſhip therein of all ſuch contentious dividing work, as you had appeared in, that a Paper ſhould be given forth in a Teſtimony againſt the ſame, and the Spirit that led you thereunto, and againſt the aforeſaid Separation and ſeparate *Meeting* ſet up, and againſt ſuch as ſhould abet you therein, by aſſociating with you in your *Meetings*, as alſo againſt the offering of any ones gift amongſt Friends in that unreconciled ſtate: a Copy whereof was to be ſent you by the Agreement of the Meeting, which though coming after to your hands, Subſcribed in the Meeting by above 70 perſons, you obſtinately deſpiſed the ſame, taking no notice of Friends love, care and exerciſe concerning you, but hardned your hearts over all to the grief of Gods faithful people, and the endangering your ruine for ever, when Friends labour of love and care in the Church of God ſhall be rewarded into their own boſoms Manifold.

Now we can appeal to the Children of God, and to all ſober people, whether the breach of fellowſhip betwixt you and the Church of God in the City and County of *York*, and conſequently throughout the Nation (which your Reflections and abuſive Clamours reacheth) be not juſtly chargeable upon you (and them of Party with you) notwithſtanding the flouriſh you have made with your Printed Papers, and your pretended Offers for Recon-

ciliation, Love, and Unity, having not Printed the Answers to any thing sent you from time to time, neither have you stated the case in Print betwixt you and us, relating to the disunion (you confess in your Paper of Six Particulars) you are gone into; and we can also leave it to the judgement of all Christian and sober People, as the case is now fairly stated according to the real truth of matters, if there be not matter of evil fact enough chargeable upon you, with respect to the judgement given against you, which you call an *Exclusion*, and yet had excluded your selves in the first Place, by your totally leaving Friends publick Meetings, some Months before, and in a suffering time.

And also we ask you (who have Printed and cries out of being excluded, and tells people what offers of Reconcilement you have sent us) can you expect to be received into the fellowship of faithful Friends, untill you have given satisfaction to the Church of God for the offence you have commited against his truth and people, by acknowledging the disorder you have made, and the miscarriages you have shamefully run into: You say you have offered a proposition for reconcilement: We ask you, did you ever acknowledge any wrong done by you to Gods People, or manifest any repentance or sorrow for the abusive work you have appeared in? what repentance and forsaking have you shewen, wherein to be received of God, and amongst his People? We never saw the least measure of such a mind or Spirit in you, since you begun your contentious work, which wrought you out of the fellowship, you make an faigned outside shew of a desire to be brought into again, and accordingly have offered you say on your part.

But we tell you on the contrary, your offers are inconsistent with what ye owe to God, and his people in divers respects, and therefore we can take no notice of them, being a meer empty flowrish, you would cheat the simple hearted with, where you send your Printed Papers.

You have proposed joining with Friends again in the City and County of *York*, but was it not on the tearms of taking away the Order about Marriage you speak of, and leave you to your liberty to Marry when you please after death of former wife or husband (as before inserted) without any limit as to time at all.

You proffer to come in amongst Friends again; but is it not on the tearms of having all left loose from Gospel Order, Discipline or Rule in the Church of God, under colour of wanting inward Convincement, or of being led thereunto by the Spirit, and the Illumination thereof which hath been the plea of all the Apostates since we have been a people, rendering Friends care in the Church of Christ Imposition; and the practices used amongst them, mens Prescriptions, Ceremonies, noval Orders and the like, as you have done thereby to get from under the Law and Government of Truth, in a stubborn, contentious, loose mind, which the Truth hath power over to subject or condemne (where subjection is not yielded to God, and

his

his power, in the particular) in ſuch as profeſs the pure chaſt Truth.

When did you ever propoſe any tearms for reconciliation? but on the Condition of our retracting, and calling in the Paper given forth againſt your Dividing Spirit and work, and the Separation you run into, given forth by the Meeting after you had excluded your ſelves. What jugleing work is this you have in Print appeared in: Do you think you can ſo blindfold ſuch as your Papers are gone amongſt, as that you appear juſt and equal men in the matter betwixt you and us, when the caſe on both ſides is truly opened to them, or that your Spirit that hath brought forth ſuch fruits and works as theſe, is fit to be touched with? Or will any think you are worthy to be taken notice of by the Lords People with reſpect to reconciliation (whoſe fellowſhip ſtands not in words and ſtrife, but in righteouſneſs and peace) untill you have ſubmitted to God, and bowed to his power, in an acknowledgement of the many wrongs done by you, and have condemned your ſelves becauſe thereof.

Or can you think that any judicious ſober people will ſay, that you have been ſincere in your propoſition for Love and Unity, with ſuch a Spirit as you have been acted by in the aforementioned contentious abuſive work? Or that your pretence of wanting inward Conviction touching the neceſſity of the Order and Diſcipline uſed amongſt Gods People in the Church of Chriſt, as in the Apoſtles dayes? Or your not ſeeing the leadings of the Spirit of Chriſt in your ſelves into the Unity and Practice thereof, is any other thing but a meer Clock for your Separation (and the diſunion you are gone into as you have often confeſſed) as alſo to hide you from the judgement and ſtroak of Gods power, your juſt deſert for the evil you have done as the faithful to God will conclude?

Or do you think that any to whom this juſt account doth come, or your Neighbours and Aſſociates that knows you, and takes notice of the liberty you can of late years diſpenſe with, and have ſeen the confuſed work and diſorder (its no private matter) you have made in Friends Meetings, and your Separation at laſt, and the creeping work you are now in, will ſay that you are ſo ſincere to your Principle, and the life and practice thereof; as your pretences and flouriſh with your Offers for Peace and Unity doth ſeem to declare you to be? Or can they think that you are really afraid of the bringing in of mens Preſcriptions, Ceremonies and the like, to draw from the Spirit and Life of Truth, as you pretended to be? and as you render our innocent care in the Church of Chriſt, and our Order and practice therein to produce; Surely nay: You can never be reputed ſuch perſons, whoſe works of ſtrife, of Separation, of liberty and eaſe in the Fleſh ſhews the contrary.

And one of you alſo cannot have forgot, that he ſaid to ſome of us, with tears in his Eyes, when he was tender and ſomewhat low in his mind before

the Lord, that he was greatly hurt, and obſtructed in his inward grouth in truth, through the fellowſhip he was drawn into with others of you, in a light and fooliſh mind, and unprofitable Diſcourſe out of the fear of God, wherein you were led from ſuch exerciſe and care for Truth, and your true peace with God, as you ſhould have been concerned In; this was lately told ſome of you and could not be denied. It's pitty that ſuch things ſhould now be diſpenſed with amongſt you, and its feared much more too. The Society you are in, and your joyning hands together againſt the Goſpel care of Gods people for Righteouſneſs; And your pleading thus to be allowed in things which the chaſt and pure Truth cannot diſpenſe with, gives ground enough to believe, what we have told you of.

We are ſorry that we ſhould be ſo openly plain with you, but your Printing and abuſing of us, and our Quarterly Meeting, and the Hypocriſie you have appeared in, with the Flouriſh you make with your pretended offers for peace, *&c.* hath given us juſt cauſe, which the ſober and wiſe to God may ſee, and will ſay you have brought it upon your own heads, not like wiſe men making Pits for others into which your ſelves fall.

And touching the ſix Particulars made mention of in your Printed Paper, which you call Reaſons of your Diſunion, its a wonder to us you are not aſhamed once to mention them any more, in that you give us occaſion thereby to manifeſt and detect your folly therein, and to demonſtrate what ſcrafling you have made to get any colourable plea for the liberty you luſt after, and the diſunion and ſeparation you are in; in that alſo we tell you again, they have been fully anſwered in every particular thereof, and ſent you in Manuſcript, deſiring you to prove your charges againſt us inſerted therein, or otherwiſe in all reaſon, as men to withdraw your charge.

We vindicated the things you ſeemed to ſtumble at to be according to Scriptures, and the ancient and more modern practice of Gods faithful people. We detected your falſe Aſſertions concerning us and our Goſpel care; all the Anſwer you gave us was reiterating the ſame charges, or ſuch others, comparing us to the *Church of Rome*, and the ſetting up of her Superſtitions and the like, and with all in your evaſion from any direct anſwer told us, you *ſaw we were inclined to draw out the mind into contention*, which you deceitfully ſaid, you *were not mindful to appear in*; And yet your late works, your writing and Printing having no other tendency in it; again and again falſly charging, but proving nothing.

All which plainly demonſtrates that you are gone from Truths life and Practice thereof, in your own Particulars, and the care and faithfulneſs of others you are offended with, and your enmity is riſen to that height, ſo that to defame the Church of God in general, and our Quarterly Meeting, and them you are turned from (though you incur your own ſhame thereby, and give occaſion to have your nakedneſs laid open) you matter little what

you

you ſay, or whereof you affirm. Telling the world and all where your Papers do come, of Six particular matters you have in charge againſt us, and for which you have left us, and yet do not tell what thoſe Particulars are, which juſtly puts people into an amaze, and jealouſie of what nature and tendency they are, or what the conſequences thereof may be.

And had not the Magiſtrates of the City and others (to whoſe knowledge your Printed Paper was quickly expoſed) had better knowledge of Friends faithfulneſs to their firſt Principle and practice therein, and been more fully ſatisfied therewith then your Papers, and your excluding your ſelves from us did import, and had they not been ſatisfied that you were a ſhattered ſort, that had left Friends Meetings, and taken to your ſelves more liberty then our Principle doth allow, or you were formerly wont to take, you put an occaſion into their hands, which, to the exerciſe of Friends, they might have made uſe of; We bleſs God for his care concerning his people, and do acknowledge the moderation and good-will, which he hath wrought many into concerning us.

And now ſeeing you have given occaſion for an Inquiry about the matter of your ſix Particulars, you having brought the ſame into this publick knowledge in Print; and yet have left things thus in the dark to our diſpraiſe: We hope the Reader will excuſe, if we tell him what thoſe ſix Particulars are, you make ſuch a Flouriſh with, being not improper alſo to the laying open the Work of *John Cox*'s Spirit, the great Agent in all the oppoſition and ſtrife that hath been made, and thereby give an opportunity for the wiſe in heart to judge.

1. The firſt Particular made mention of in your Printing (one of the ſix Reaſons given in for your diſunion, and firſt excluding your ſelves) is the aforementioned Order, touching *Latter Marriage*, which being in this already ſufficiently ſpoken to, with reſpect to the weight thereof, as an inſufficient plea, as alſo to diſcover the ſhame of ſuch as ſtumbles thereat; we ſhall leave it to the conſideration and ſence of the chaſt and clean to God.

2*dly*. Your ſecond Particular and cauſe of your diſunion, as you ſay, is *Friends practice of Recording the judgement of Truth upon the open and Scandalous Offences of any under the Profeſſion thereof, whether it be by the perſon tranſgreſſing upon his ſorrow and repentance touching the ſame, or it be by the Church of God, on the occaſion of the obſtinacy and hardneſs of ſuch*, and therein his refuſal to do it.

Touching which we tell the Reader, we have writ at large and ſent you in Manuſcript, which your have not replyed to, wherein we have Vindicated the ſame to be a Practice conſiſtant with the Teſtimony and ſervice of Truth, for the clearing thereof: Conſiſtant alſo with the practice of the Holy Men of Old, who gave forth the Scriptures: wherein is recorded and left to Poſterity (for the magnifying the Riches of Gods grace, and forgive-

neſs

neſs to the penitent) *Noah*, *David*, *Manaſſes*, and *Peter's* failings, and for a Caution to all Gods People from one Generation to another, have left upon Record to Poſterity the Rebellion of *Corah* and his Company, and their periſhing in the gainſaying.

Wherein alſo we have plainly refuted your plea touching this matter, (*viz.*) that it tends (as you ſay) to the reproach of the penitent from one Generation to another, in that we ſay, and you may take notice, that the Generation of Evil-doers are induſtrious to preſerve the Memory of the ſins or weakneſſes of any profeſſing truth, and to bring up the ſame from one generation to another in reproach to Truth and the name of God. And is it not the Churches duty, and concern to preſerve the memory (and that upon Record according to ancient examples of Gods mercy and forgiveneſs to the penitent, and the memory of the return of ſuch to God again, and into the Society of his people; here is the reproach wiped off and praiſe ariſeth to the broken in heart before the Lord, as alſo the joy and rejoicing of Gods people, as in the caſe of the *Prodigal*, and *the loſt ſheep gone aſtray, found and brought back with rejoicing*, as the Parables ſets forth and repreſents.

☞ And we ask you, what you call your Printing to poſterity your Diſunion with them you were once in fellowſhip with, and telling people we are gone into things you diſlike, and therefore are you withdrawn from us, and yet tells not what thoſe things are which manifeſts that its more malice then matter that you have againſt us.

And what ſay you of the handing out one to another, and amongſt the world *W. Rogers* Printed Book (or ſuch others) wherein Gods people for their care in the Church of Chriſt, and their order therein, are rendered Apoſtates to Poſterity. Is not this a recording; what Unchriſtian work is this we deſire you might ſee it with an hatred thereof.

3*dly*. You ſcruple at Friends putting in writing in our Books, *&c. what is diſtributed under the Churches care and Overſight, to the neceſſities of ſuch as may otherwiſe be in want or what may be given to the outward Supply of ſuch as in the Goſpel of Chriſt Jeſus are concerned in labour and Travels, and have not of their own wherewith to defray the charge thereof*, this you ſay, *tends to the upbraiding of the Receivers*, and gives it as another reaſon (one of your Six Particulars) of your diſunion with us, and of your Separation.

Whereunto we ſay alſo, we have at large anſwered ſufficiently to have ſtopt your Clamours, and not to have appeared with the Flouriſh you have made, untill you had refuted what we ſaid in vindication of our Practice therein, with reſpect to the ſervice and good end thereof, therein expreſſed, And we ſay in ſhort.

The Record of the Diſburſements of Moneys gathered for the relief of the Poor, is alwayes ready to ſatisfie ſuch as repreſents the ſeveral Monthly Meetings, in caſe any jealouſie ſhould ariſe in any touching the diſpoſing

there-

thereof, as alſo for the clearing the Accounts of ſuch as may be more actually concerned, and we never heard that any of the tender and innocent to God did ſtumble thereat: We fear this ſcruple doth ariſe from a contentious quarrelling Spirit that wants matter to make diſcord about. You do not well in bringing forth ſuch work as this, it will never tend to your repute, but be your ſhame and burthen one day. And as touching our Goſpel Miniſters maintenance according to neceſſity, and the recording thereof, which you ſcruple at. As it is convenient with reſpect to the aforeſaid Accounts, and for the aforementioned ſatisfaction, if any Scruple ſhould any way be made touching the ſame, ſo are we in no reſpect aſhamed thereof, though you ſcruple thereat, and diſunites your ſelves on the occaſion thereof, as you ſay. *Paul* was not aſhamed to tell the Church of *Corinth*, that he had robbed other Churches, that he might ſpare them, and this is left upon Record.

What need *John Cox* make this Scruple now, either with reſpect to the manner of the aforemeantioned Supply, or the Recording thereof; We have no grouud to believe that his Scruple is Conſcientious in this caſe, but only makes a frivolous plea thereof, for his diſuniting and going from us, below the very parts of a man.

And who hath ever been upbraided with what hath been given them. The time was while *John Cox* was low and tender to God, and in unity with his people, and had a meaſure of the diſpenſation of the Goſpel committed to him, and did not want friends care nor hands to Miniſter to him, wherein we never heard of any ſcruple that he made touching this caſe, neither was he ever upbraided with what he had received, that ever we heard of; neither need he be aſhamed thereof; if he were the ſame in the truth and the teſtimony of it (though the caſe as to the world may be otherwiſe with him now then formerly it hath been) its not well that he ſhould now find fault with Friends continued kindneſs, Exerciſe, and Method uſed in ſuch caſes as theſe unleſs he would preſcribe a better way, or declare what he would have done: Is he aſhamed of the Goſpel he Preacht, and grieved that any Record ſhould be made of ought which he had received? Its too late to make that Scruple now, or to think to have it raced out of the Book, as if it were a blemiſh to him. If that be the caſe, there is better courſes to be taken to mend that matter then ſo. Let him return to God with unfeigned repentance, and into amendment of life, therein will forgiveneſs be witneſſed, and his tranſgreſſions be remembered no more. This would mend that matter well, and be the rejoicing of Gods people, and the Advantage of ſuch as he hath ſought to betray.

4*thly*. You ſeem to ſcruple at our Womens Meetings; on the occaſion of any diſtinct concern for them in the Service of Truth in the Church of God, as if no allowance could be proved (as you ſay) from the Spirit of Chriſt, and the practices of the Primitive Churches. This is one of your ſix Particu-

lars,

lars, which (after you have excluded your ſelves, and gone into a Separation) you make a plea upon, for the diſunion you grant you are in.

We ſay this practice we alſo vindicated in our Anſwer in Manuſcript, and do ſtand to maintain, as conſiſtant with the Apoſtles teſtimony, care, and advice, (*viz.*) *Women made partakers of the gift of Gods Spirit, the Male and the Female all one in the Lord, women Propheteſſes, women labourers in the Goſpel, care committed to the elder and honourable women to watch over the younger, that all might adorn themſelves, and walk as becomes the Goſpel.* Are not theſe teſtimonies and Primitive Practices Conſiſtant with the Exerciſe that our elder and honourable women are concerned in at this day, juſtifying the practice which you ſo ſtumble at, and Separate upon, as you alledge.

We alſo do affirm that Womens Service in the viſible Family of God is neceſſary, and commendable to inſpect infirmities and weakneſſes more particularly attending their Sex, and that the neceſſities on the occaſion thereof may be miniſtred unto; and Widdows to be taken care for, and the female Children left Fatherleſs or in need, ſettled and provided for, under the care that becomes truth, and is an Ornament to it; You do not well to diſcourage them, or labour to block up their way. *Paul* a true Miniſter of Chriſt was not of your mind, for he encouraged their Teſtimony in the Truth, and in the Spirit of Chriſt, allowed their care in the Church of God, and the Service appertaining to them; to the furtherance whereof we do ſay and affirm through good experience, their diſtinct Meetings doth relate, which God doth bleſs, and hath eminently ſtood by to the confuſion and ſhame of ſuch as have obſtinately reſiſted the ſame, we deſire you may have a care what you do.

5*thly*. Your fifth Particular, or reaſon of your diſunion as you ſay, is delivered thus. *Whether all Rules, Formalities, and Obſervations, outward, and Traditionally in Religion, that do not anſwer the Teſtimony of the Spirit, &c. whether in Doctrine or Precept, Meetings or Government, &c. that which is noval and of new framing and formings of men, &c. that which is not according to the great Ruler and leader into all Truth, nor according to the footſteps of the Lords Primitive flock, &c. Ought not we to caution all and teſtifie againſt them, as an Oppreſſion to the true ſeed and* Iſraelite?

In our Anſwer we asked you what you aimed at herein, It's a ſmiteing Query, yet no poſitive Charge. If you intend it a Charge, why do you not ſpeak plainly and tell us ſo? However, becauſe it's one of your ſix Particulars or reaſons for your diſunion, and the Separation you are in, we take it as a charge upon us.

We ask you then, & you ought to make it out, becauſe you charge. What are thoſe outward Rules, Formalities, &c which you charge Gods People with, to bring into the Churches, which you ſay are Noval of new frameing, and formings of men, &c. that anſwer not the Teſtimony of the Spirit, and are not according to the Scriptures of Truth, and agreeable therewith, in one

or

or other juſt and lawful ſence; that are not according to the Apoſtles advice, and primitive practice of Gods People.

We told you, that untill you did thus, we could take little notice of your Reflections and general charge, being you do not fix your charge any where either with reſpect to the Perſons ſo introducing, or as to things ſo introduced, that are of that nature and tendency, which we told you we expected you ſhould do, or otherwiſe to withdraw your Charge, and ceaſe your Clamouring on this wiſe. Touching which as to any reply we never yet received from you one word, though it was divers Months ago ſent you, and yet are not aſhamed to make mention thereof again in Print, and to talk of the ſix Particulars you ſent us, as reaſons of your diſunion, as you called them, and never have the courage to vindicate the ſame againſt the detection thereof which we ſent you.

You find fault with the Practices we uſe according to Goſpel Order in the Church of Chriſt, but tells us not what you would have placed in the ſtead thereof, or whether or no you would have any Chriſtian Directions, Rules, and Precepts, or any Order or Diſcipline uſed amongſt Gods people, and viſible Family, or you would have none at all; ſo that it may be concluded as that which is the ſum of the matter, that you are of a ſort that would be at liberty from under any limit or Government, at a looſe end, which ſeems very abſurd and ridiculous, and doth not become Chriſtian Societies, nor the practice of truly conſcientious people.

6thly. The laſt particular or reaſon of your diſunion, as you ſay, which appears to be a very frivolous and an impertinent thing, and greatly beſpeaks the pinch you are upon, to get any plauſible cover for your ſeparation, and the diſunion you have run your ſelves into, which we would think you might ſhame with, for it is a diſparagement to you to make mention thereof, (*viz.*) You ſay, *There comes amongſt us ſome perſons that ſpeaks by Information, and not from the Spirit of the Lord, and uſes Gods word deceitfully to pleaſe perſons,* &c. *Being before prepoſſeſſed as appears* (*you ſay*) *by their heats and Cenſures,* &c.

We told you in our Manuſcript, that you do not tell us who thoſe perſons are that ſpeak on that wiſe, and are ſo prepoſſeſſed, or who they are that do ſo prepoſſeſs them.

This is but a Clamour and a noiſe, you make an uncertain ſound and flies over, not worth the taking notice of. And if there be any perſons amongſt Friends in their Meetings, or that comes amongſt Friends, of either of the ſorts you ſpeak of. What Goſpel Order did you give them in dealing with them in Caution and Advice? before you publiſhed and ſent abroad your Six Particulars, and before you ſeparated, not a word of that have we heard of, for all your clamouring in Print againſt us, and beſides we tell you, it's too general a Reflection upon Friends and our Meetings, and upon ſuch as

a Teſtimony for God to bear, and doth not beſpeak any true Regard to be in you to Truth and its praiſe, nor the Aſſemblies of Gods People.

Neither doth this courſe of charging and reflecting ſo generally become a Miniſter of Chriſt, and an Elder, as *John Cox*, it ſeems hath the reputation of amongſt you; and your leaving Friends Publick Meetings on ſuch an account as this wonderfully confirms many Teſtimonies concerning you, that you are departed from your firſt love to God, and that a diſregard is entered you of the fellowſhip of Brethren, and that you had a mind to go out from us, in that Spirit which is not of us, otherwiſe no doubt you would have continued with us, and have taken a more Goſpel way of proceedure touching thoſe (if there were any ſuch) you ſpeak of in the dark prepoſſeſſing or prepoſſeſt, then you have done. This method you take hath no ſavour of life in it, nor demonſtrates it ſelf to come from the Spirit of Chriſt Jeſus.

You ſmite at perſons but Inſtances none, nor proves any thing, nor do we know of any ſuch as you point at to come amongſt us, neither have we heard in our Meetings any Teſtimony from any ſuch, as we may preſume you aim at, but that which is in the Spirit and power of God, and hath a witneſs in the hearts of the tender to God.

And if any Teſtimony in Advice and Caution in a zeal for God hath been publiſhed by any amongſt us to beware of a backſliding rending Spirit which becomes not the peaceable Family of God) that Teſtimony is not to be rejected nor can any be offended therewith, but ſuch as are inſnared with ſuch a Spirit. And it is no other Teſtimony then what the Prophets of old had from the Lord to bear, touching the backſlidings of his people, who cryed aloud and ſpared not. And we ſay, if ſuch Teſtimonies were in the heart and mouth of any that comes amongſt Friends, it is not Truth nor Goſpel like, to leave the Aſſemblies of Gods people becauſe thereof, whether the Teſtimony had been applicable to you or nay.

Thus we have in ſhort given the Reader an Abſtract of the Subſtance of what was ſent you, in anſwer to your ſix Particulars you ſeem ſo to vaunt over us withal, and to make a flouriſh to dazle the eyes of ſuch as may be taken therewith.

And now we can appeal to all judicious people where this may come, to judge, what weight of truth, or ſtrength of reaſon doth appear in any or all of the ſix Particulars, you make ſuch a flouriſh with, and alledges in charge againſt our Quarterly Meeting and the Church of God, whereupon to make ſuch a quarrel as you have appeared in againſt us, and upon which to diſmite and fly off into a Separation, and then to publiſh in Print, with finiteings and charges againſt Gods people as you have done; and whether your Offers for Peace with ſuch a ſpirit as you have been acted by, which hath brought forth ſuch ſorry ſtuff, as your ſix Particulars plainly appears to be, can be any thing but an empty flouriſh, Hypocriſie and Deceit far below the wiſ-

Wisdom of God, and the understanding God blesseth his people with, yea below the very parts of sober men, to the incurring your disparagement and shame, and giving occasion for the publishing thereof, which we have been loath to do, had we not more then ordinarily been constrained to it.

We take notice how ready you are to publish in Print, that you sent three Papers to three several Quarterly Meetings, and that you had but received one answer to two of them, and none to the other; as if your Papers were not answerable, or that we had little to say to your Offers of Peace, as you smoothly pretend, and yet never tells people that your six Particulars were answered and sent you many Months ago, and that you have never yet sent any direct reply thereto, unto this day.

And therefore we tell you again (and it's very clear) you have not been single to God in your publishing your Offers for Peace as you call them, neither were you plain hearted in reading your Papers in *Westmerland*, in that you have never yet (that we know of) either in writing or Print, stated the case betwixt you and us, that people might judge thereof aright, but you will meet with a reward accordingly.

can you think you did wisely, in telling some there, that two of us were the cause of your Separation; what to separate your selves from the fellowship, and the Assemblies of Gods people (unto whom you had been united in Testmony, Profession and Sufferings for many years, and *John Cox* a Preacher among them) on the occasion of two of us, and yet doth not tell, what those two persons have done, wherefore you have separated. And observe also how clearly you have confounded your selves and your six Particulars, which you give as reasons of your disunion, and Separation, in saying two of us were the occasion thereof. This doth not tend to your repute, but manifests the confusion you are in, and declares how brickle and unsetled you have been, and how ready to fly off.

And touching the flourish you make about sending your three Papers to our Quarterly Meetings, and our answering or not answering thereof: We tell you, you abuse the Meetings condescention, kindness, and good will to you, in forbearing a little from being sharp upon you, as the case relating to you did deserve.

your Papers were all answered by the Meetings order, and by the agreement of Friends, the answer to the first was not to be sent you, till the next Quarterly Meeting, to see if you would consider better of your State, and propose such tearms for reconciling as the Meeting could close with: at which Meeting your second Paper came to Friends to the very same purpose and of the same import and tendency with the first. And the answer to the first being ready for you, was judged by the Meeting to be a sufficient answer to both, which with a short Postscript was then sent you. Then at the next Quarterly Meeting came your third Paper, which also at the same time was

anſwered, read, and owned in the Meeting without any objection, and had been quickly given you, but that forbearance a little was by ſome requeſted, they being inclined to deal with you, yet once more to ſee what Compliance you would be wrought into, in order to the judgeing your ſelves for the ſeparation, and breaking up your ſeparate Meeting (that the judgement of the Quarterly Meeting was given forth againſt) that ſo you might be brought into a meet capacity to be treated with on the Account of any offers that could be made by you, or could be taken notice of by Friends untill that were done which alſo you have had.

And we pray you take notice, Had it not been Truths part, and more becomeing Chriſtian Societies (yea conſiſtant with the honour thereof) and more tending to your repute to have let the Meeting have known, that you were diſſatisfied with the anſwer to your two firſt papers, and for the want of receiving an anſwer to your laſt paper and have told them alſo, that therefore you would Print except other ſatisfaction were given you, before you had taken the courſe you have done on this wiſe.

And whereas you inſert in your Printed Paper, that there was ſome that moved to have a Meeting with you for Reconciliation ſake, and that you expected it, but it came to nothing you ſay.

Anſw. We ſay you might have taken notice, that for that cauſe might the giving of you the Anſwer to your laſt Paper be ſuſpended to the next Meeting to ſee what effect that Meeting might produce; But you may alſo obſerve that it was not propoſed or condeſcended to, that a Meeting ſhould be proffered you by the Order of the quarterly Meeting, upon the tearms you had formerly offered it, *Viz.* Our withdrawing the Paper of judgement given forth againſt you as before inſerted.

For it is not the Meetings Place to treat with you, or give you a Meeting on thoſe tearms; But on the tearms of acknowledgeing your weakneſs in the matter of your ſeparation, and ſeparate Meeting, and your judging that which Friends of the Quarterly Meeting had given out a Teſtimony againſt, and diſowned any fellowſhip with you in the Truth, untill that was done.

We would not have you miſtake your ſelves, and make flouriſhes with you know not what. For bleſſed be God, Friends know their place, and their duty to him in the Church of Chriſt, according to Goſpel Order, the practice whereof is pleaſing to him, and his faithful people are comforted therein.

And this alſo we ſay that the Meeting that was yielded unto to be had with you, or any of party with you, on your behalf, was on this wiſe. That if any particular Friend or Friends had any thing upon them on that account, they were left to their own liberty, as their own concern and not the Meetings Order (touching which ſome being inclined thereunto a Meeting was offered you by them accordingly, but was rejected on your part: We are aſham-

ashamed to take notice what shuffling you make, and what confusion you run into at every turn, and the more is our trouble that you are not willing to see and take notice thereof to repentance and amendment of Life, which that God may give you, is our hearty desire, If the day of your Visitation be not gone over your heads.

POSCRIPT.

AND *now* John Cox, *we have something to say in short touching another Printed Paper of thine, which thou calls* An Epistle to all the Lords people sent as a Salutation of love and peace to them, *as thou sayest.*

We would have thee to read it over again, and see, if thou hast not condemned thy self out of thine own mouth therein. In pag. 2 and 3. *Thou advisest Friends* to be patient in sufferings, bearing reproaches for Christs sake, and that his meekness, patience, and humility, his heavenly Nature may appear, not avenging themselves; for envy slayes the soul as to its communion with God, *and again thou sayest,* let brotherly kindness abound, *&c.*

Now see if thou hast not woefully confounded thy self herein, and made thy self guilty of thine own charge, in Writing and Printing against the Family of God, shewing forth thine envy and revenge strife and evil speaking, in thy smiteing and falsly charging Gods People with Imposition, and setting up of Orders, and Commandments of Men, and Imposing Matters of Faith and Discipline, beyond convincement or freedom therein, manifest in the Light of Christ Jesus, as thou sayes, and as sometimes thou hast writ. That the Church of Rome *hath as good a Plea for her Superstitions as we have for things we are in the practice of. And yet tells us not what those things are, nor undertakes in the least to detect what we have said in the Vindication of what we practise, and is used in the Church of God: what kind of Salutation of love and peace is this thou thus deceitfully appears in, and pretends to? Is it not too like the* Hail Master, *and the kiss in a treacherous false Spirit.*

Thou sayest again, Avenge not your selves, but bear the Yoke and Cross of Christ.

How is it then, that thou hast appeared in Print to defame our Quarterly Meeting, because Friends would not give way to the liberty thou, and them of Party with thee, cries for, To Marry again as soon as you please after death of Wife or Husband, *without any limit therein, or shewing dissatisfaction to any unnatural, and untruthlike attempts thereunto, and because Friends would not indulge you in the strife you made about reducing two ancient settled and continued Meetings in the City into one, which thou with all the cunning thou couldst invent strove to effect, and then in a grief when disappointed in thy design, to break off, and carry a Party with thee into a separation. And because we required thee to prove thy false charges against us and the Church of God, and to de-*

detect the Vindication we made of what we practise, and is used amongst us in the Gospel power, and under our care therein, or else withdraw thy charge and cease thy clamouring, and when thou couldst not perform the one, nor was willing to submit to the other. To avenge thy self in publishing in Print to go up and down the Nation, thy false charging Gods suffering People, yet particularly instancing nothing, nor making any proof of what thou seems to charge with.

Thereby rendering the truth we have testified to, and the one Spirit of Christ Jesus, our holy Profession and Fellowship therein as contemptible, as any way thou couldst invent. What could Cain, Ishmael, or Esau, of whom thou speaks in thy Salutation of love and peace have done worse then thou hast done against the life of Truth, and the birth which God hath brought forth.

Ah! John, It had been well for thee, if thou hadst taken the advice, which thou hast given others, and hadst shewed forth the faith thou speaks of, by better works then these thou hast of late brought forth, and that the patience thou exhortest to, thou hadst kept thy self, and not have been so restless and full of strife as thou hast been (as the afore inserted Relation demonstrates) and to have been sober, innocent and harmless, and have sought after peace in thy actions, and followed the example of the Saints of old (thou canst speak of) and not in thy strife thus to avenge thy self.

Hadst thou stood in the Salvation of God (thou also talks of) over this contentious, foul, restless Spirit, and been quiet, thou wouldst not have published in Print as thou hast done (in a false pretended Salutation of love and peace) against Gods tender suffering people, yet deceitfully can bid Friends be patient in Sufferings, whilest thy self art adding afflictions to their bonds, for which John thou canst not escape the Judgement of God.

Thou sayest again, let all things be done in the fear of God without strife and vain glory, and yet hast manifested the contrary in thy self, by disquieting the comfortable Assemblies of Gods People with thy confused work of attempting to break their Meetings, to the greater grief of the souls of the upright to God, then the worst informers have done amongst them.

And wherein hast thou been aware of strife, and vain glory, that hast headed a contentious dividing sort, and making thy self popular thereby, to the disquieting Friends in their suffering state.

Thou adviseſt Friends not to forget to assemble themselves together, what in a separate Meeting, as thou and them of party with thee are crept into, and hat in a suffering time? What confusion is this, building up and pulling down. And thou mayest also see, thou thy self hast been without the Fear of God (which hou adviseſt to) wherein true wisdom is received, otherwise thou wouldst never ave befooled thy self thus, to publish in Print against a people that knows well thy Spirit and work, and have seen the steps thou treads, and thereby gives them occasion the sooner to lay thee open, and let thy nakedness more fully appear, which hey have been loath to do, for the sake of some, whom thou hast betrayed, who se

blood

blood thou will ſurely be charged with, when the Lord Reckons with thee if thou repent not.

And in thine Epiſtle (*as thou calls it*) *thou tells of ſuch as ſeeks preheminence and rule in the Church, the nakedneſs of whom the Lord will make appear, thou ſayes, but tells not who thoſe are, whom thou implicitely in the dark ſmites at. But* John *hadſt not thou loved Preheminence, and coveted to be accounted a man fit for Rule, and to bear ſway, thou wouldſt not have headed a Faction as thou haſt done againſt the Order and Rule of Gods power in the Church of Chriſt, nor engaged thy ſelf in ſuch a quarrel againſt the Lamb and his followers as thou haſt preſumed to do, compaſſing about to gather Proſelites to thy ſelf, and the faction thou haſt appeared in.*

And in thy late return from Weſtmerland, *didſt not thou make thy Boaſt what reception thou met with there. But we ask thee, what account couldſt thou give of the Meetings of Gods People thou hadſt been at in that County, in thy late Travels thither? was thou ſo ingenious and ſingle to God in the ſelf denial, and to thy Confederates, and thoſe from whom thou haſt thy praiſe, and ſeemeſt great amongſt as to tell them that thou cameſt at none, but amongſt a ſhattered broken off ſort, that had ſeparated themſelves from the Fellowſhip and Aſſemblies of Gods People in that County, through the contention they made while their power laſted (as you have done) and againſt whom the teſtimony of Truth is gone out alſo; is not that glory vain that thou art ſeeking with ſuch work as this? And haſt not thou given occaſion for thy nakedneſs to appear? (as thou ſpeaks of others to meet with, but mentions not who, nor under what cover their nakedneſs lies) and if we be plain with thee to lay thee open on this wiſe, thou mayeſt blame thy ſelf, Thy late works of Contention and ſtrife, and the Hypocriſie and feignedneſs thou art in beſides, and thy Printing to publick view to the reproach of Gods People as thou haſt done, and yet deceitfully under the Notion of a Salutation of love and peace, hath given us cauſe, that thou mayeſt be marked and taken heed of.*

John, *We tell thee again that the aforeſaid Printed Piece falſly called* A Salutation of Love, *is clamourous abuſive and full of ſmiting reflections, as all thy Papers and work of late hath been: We may ask thee again being thou often chargeſt, as in* 4 and 5 page: *What are thoſe Rules, Orders, Ordinances, Traditions, and Commandments of men, Principles and Practices thou tells the world we are bringing in, and ſetting up, &c. If thou hadſt not been envious, and minded to reproach, having more malice then matter againſt us, thou wouldſt have given a Catalogue thereof, and have Printed them that people might have judged thereof. Art not thou he, thou ſpeaks of that's gone into ſtrife and confuſion about things too high for thee, like others of the ſame Spirit at work before, clamouring in Print againſt us about Rules, Ordinances, Doctrines and Commandments, but would never tell us what they are, to the infamy, reproach and total deſtruction, as to the Life of God, of all ſuch as have taken that work in hand, like the clamourous Woman, who pluckt down her houſe over her own head.*

And who are they thou ſpeaks of that are ſetting up men & do admire men above what they are, and who thoſe are that are ſet up and admired. Theſe are nothing but clamours and ſlanders which we take no notice of: For we muſt not pin our Faith upon John Cox's *ſay ſo, and bare affirmation without proof; for all his ſetting up himſelf, and appearing in Print againſt Gods ſuffering people, like the reſt of his Spirit.*

And we ask thee again what are thoſe things, that have been impoſed upon the Conſciences contrary to the ancient practice of the Primitive Church, as in page 4 and 5, *thou tells of, and would wickedly Inſinuate into people by the courſe thou takes, not giving any Catalogue thereof, or proving any thing, which is an emty, fooliſh and ſlanderous clamour, an unchriſtian way of Procedure, plainly manifeſted to ſuch as fears God, and which ſober people would be aſhamed of.*

BRITISH 15 OCT 1906 MUSEUM

And who are they thou ſpeaks of that are ſetting up men & do admire men above what they are, and who thoſe are that are ſet up and admired. Theſe are nothing but clamours and ſlanders which we take no notice of: For we muſt not pin our Faith upon John Cox's *ſay ſo, and bare affirmation without proof; for all his ſetting up himſelf, and appearing in Print againſt Gods ſuffering people, like the reſt of his Spirit.*

And we ask thee again what are thoſe things, that have been impoſed upon the Conſciences contrary to the ancient practice of the Primitive Church, as in page 4 and 5, *thou tells of, and would wickedly Inſinuate into people by the courſe thou takes, not giving any Catalogue thereof, or proving any thing, which is an emtty, fooliſh and ſlanderous clamour, an unchriſtian way of Procedure, plainly manifeſted to ſuch as fears God, and which ſober people would be aſhamed of.*

W 199

A
Waring to the Inhabitants
of
Leedsley
Isabel Wails
1685